



THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress



VOLUME XV.

CHICAGO, JULY 12, 1901. A. K. 61.

NUMBER 34.



C O N T E N T S



COSMOGONY THE BASIS OF ALL SCIENCE, - - - - - **KORESH**
Anomalous Prosperity of Americans, - - - - - **AMANDA T. POTTER**
Reading the Signs of the Times, - - - - - **PROF. O. F. L'AMOREAUX**
EDITORIAL PAGES.—The Researches of Geology.—When will the World be Full?
The Future of the United States.—America a Center of Activity.—The Koresban
Vocabulary.—The Scientific Leader.—Short Paragraphs, **LUCIE PAGE BORDEN**
QUESTIONS.—Interdependence of Natural Kingdoms.—Relation of Thought and Think-
er.—Faithful unto Death, - - - - - **KORESH AND L. P. BORDEN**
MISCELLANEOUS.—Modern Society's Shams—Hours and Wages.—The Stars and
Stripes.—The Earth a Hollow Shell.—Realing THE FLAMING SWORD.—News and Reviews

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGIL

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House; not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—no Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomenon of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Socialism is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xv. No. 34.

CHICAGO, ILL., JULY 12, 1901. A. K. 61.

Whole No. 449

Cosmogony the Basis of All Science.

Scientific Lessons Taught by Koreschan Astronomy; the Tangible Seed of Universal Life; the True Geometry and Its Application to Earth Measurement.

THE CHRISTIAN AGE began with the specific and pronounced manifestation; namely, the baptism of the Disciples and followers of the Lord with the Holy Spirit. It was the divine proceeding from the Father in the Son; the Son was the direct source of the vivification. It was the essence of fecundation; it could not have been disseminated had not the Lord been made visible in the flesh. Jesus was the matured Seed of the universe. He was the culminating point not only of the entire spirit of the universe, but the culminating point of all the forms of matter as well.

Every tree, every kind of animal life as well as universal life, reaches its terminal points in the material seed before the possibility of reproduction occurs. Any tree may be taken as the type of the great universal tree. The tree cannot reproduce another tree until it has produced its material seed. The spirit of the tree has no power of reproduction until both the form and the spirit of the tree unite in the production of the seed. The seed has within itself the force of reproduction. The universe is like the tree; it cannot reproduce itself within itself until it has matured its own seed, which, when produced, is the universe in its least form. The Lord was the entire Seed of the universe. The material form of the universe, with the entire spiritual life, had unitedly culminated in the production of the microcosm,

which was both material and spiritual. This manifestation was the material germ of reproduction.

We have been pronounced in our emphasis of the fact that the Lord Jesus was the Son of God, and that as such he constituted the material germ of creation, because, in our study and comprehension of the laws of form and function as they obtain in the alchemico-organic (physical) universe, and correspondentially in the organo-vital, we are enabled to observe the relation of the Son of God—as the central anthropotic Star—to the astral nucleus of the alchemico-organic field. In that comprehension of the anatomical structure of the alchemico-organic body which defines the location and function of its astral nucleus, we have determined the exact form and function of the supreme and central star. The geometry of the universe is the exact commensuration of the cube and the sphere, not only in their forms, but the exact limitations of these forms as they constitute the limitations of the universe itself. These facts can only be made comprehensible through such a study of the cosmogonic form as to reduce its conception to the limits of the human reason and understanding.

Man the Offspring of the Universe.

Thus far, the human mind has been passing through

the puerile stages of its progress. Its development in relation to God (its Parent) has been like an infant in its relation to its parentage and the things surrounding it; the child does not comprehend the things which to the conception of the parent are the most simple and comprehensible. When the human mind looks out on the mysteries of the universe it conceives them to be eternally incomprehensible; but we ought to consider the Creator omnipotent, omnipresent, and omniscient. By this, we mean that the Creator is all sufficient to create, is everywhere present in the works of his creation, and all-knowing as to their forms, limitations, and functions. Mankind makes the mistake that because it does not comprehend the character and wisdom of its parent, it is forever to remain ignorant of the mysteries of being.

Man is the offspring of the universe. As he progresses toward the maturity of his development, he partakes more and more of the character of the central mind, more and more of the forms and functions of the universe as a whole, until finally he becomes so perfect in his creation that he is the universe in its least form. When this attainment is reached, the mysteries of being have all vanished, and he has awakened into the perfection of his being as the Son of God. Such is the destiny of all those who are progressing through the processes of regeneration to human perfection.

An adequate mensuration of the alchemico-organic world, that is, a measurement which comprises a practical geometry of the form and size of the earth, must begin with a first geometrical step which embraces a positive demonstration. If we are to comprehend the character of causation, we must be able to read the language of expression as it is presented in the most material forms and functions of creation. Everything we observe is the result of causation. It is the language of cause projected into effect. What is more reasonable than to believe that if we can read and interpret effect, we can obtain a knowledge of the cause? To successfully read what the wisdom of causation has projected into being, we must take the first step positively; we must *know* the form of the universe.

Application of True Geometry.

True geometry is the accurate measurement of the universe. Is it flat, square, round and convex, or round and concave? So far as modern cosmogony is concerned, there have never been any active measures taken by so called scientists to determine the shape of the earth, which could lead to any positive results. A process of triangulation instituted for the purpose of determining the amount of curvation, can in no wise determine the *direction* of the curve. Triangulation may proximately determine not only that the earth curves, but that it curves a definite amount; it cannot

determine the direction of that curve. It is not sufficient to assume that the earth is convex—we must know whether it is convex, flat, or concave. To ascertain that knowledge we must institute some accurate kind of mensuration.

Aside from the application of the principles of analogy and optics, there is a simple mechanical means of determining the contour of the surface of the earth on or in which we live. Simple mechanical application has determined that the earth is a concave body, but the question is often asked: "What difference does it make whether the earth is convex or concave?" It makes this much difference, that the truth regarding the structure of the world in which we live is a better foundation for a working hypothesis for universal knowledge and its application to human life, than a fundamental error. The very men who propound the question seem to think that it is important they should adhere to the Copernican system.

A true knowledge of cosmogony must constitute the basis of our knowledge of Deity, because what Deity has expressed in the form of the most external manifestation comprises the language of causation—whatsoever that causation may be. Whatsoever we observe is the product of cause. Can we reason from effect to cause? Can we determine how much of cause is projected into effect, and is it possible for causation to ultimate in effect and become the cause? According to a reputed declaration of the Almighty, made through John the Revelator, cause and effect are one and the same. "I am Alpha and Omega, the beginning and the end." This is a plain declaration that first cause and final effect are the same and identical. This implies that when cause has ultimated in its full results in the germ of re-creation, re-generation, it is in the form and character of the man, and that this man is the Son of God.

Rational Processes of Nature's Interpretation.

We may begin the process of the interpretation of Nature by taking the first mechanically positive step in that interpretation. We have asked the question, Can we determine a rectiline by any simple process? If we can, we are in a fair way to settle questions which have never been determined by the professedly scientific world. If we can determine a straight line, can we relate this mechanical rectiline to the plumb-line so as to determine a right angle? We have invented and applied an instrument by which we not only can, but have projected a straight line from a perpendicular adjusted by the plumb-line and level, and we find that the line projected at right angles with the perpendicular will extend into the earth at a distance proportionate to the height of the perpendicular. If the surface of the earth were convex, a line extended from the top of a perpendicular post would not extend into the ground

or into the water, but the curve of the earth would depart from the straight line proportionately to the extent of the line. The reverse would be true if the earth were concave.

We find that a line projected at right angles with a perpendicular extends toward the earth, also that the ratio of curvature is definitely determined, and that this ratio is eight inches to the mile. The first mile curves toward the rectiline eight inches, the second mile thirty-two inches, the third mile six feet. The same ratio has proximately been determined by the process of triangulation. We perform what the system of triangulation cannot do; namely, we *determine the direction of the curve*, thus establishing the fact that the earth is *not convex but concave*. We are as absolutely certain of this as we are that up is up, and down is down. In determining the contour of the earth we have taken one step toward a positive science, which is bound to lead us to a final knowledge of causation.

We have not instituted our geodetic surveys to assure ourselves of the character of the anatomy of the universe, but to furnish a simple process of observation, the principles of which are within the reach of the most common comprehension. There can be no doubt of the fact that the systems of triangulation instituted and conducted by the international geodetic survey, covering a great area of territory, in which thirty-five or more years of time as well as thousands of dollars, have been expended, have served our purpose as well as if we had expended the money and the time. Triangulation has determined for the world the fact that there is a curvation of about eight inches to the mile; that is all it has determined. It might be argued that as we have only extended our observations over a small space of the earth's surface, we have not established our proposition. In fact, this is the argument of the flat-earth theorists. Triangulation disproves the flat-earth theory, but it does not prove the convex theory.

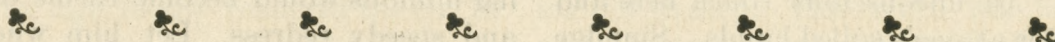
Why We Emphasize Cosmogony.

What has this all to do with the bread and butter question? "What do we care," says the hungry man, "about the shape of the earth? Can you tell us how we are to get our bread, and how we are to feed our wives and children?" This is just what we propose to do in urging the truth regarding the anatomy and physiology of the physical universe. We propose to tell the

world all about God from the basis of our proposition; and knowing God, we can quickly determine his relation to us and our relation to him. This settled, we can easily determine our relations to one another. In presenting to the world our system of Cosmology, we have in view the ulterior purpose of settling the question of the societal and commercial relations of the entire world. Modern astronomy can have no practical bearing upon the human race further than to breed atheists and agnostics—another name for know-nothings.

In determining the fact that the earth is convex, we have defined a specific circumference related to a definitely located center. Upon the basis of the law of correspondential analogy, we have positively determined the fact of the existence of the central nucleus—an astral center which is the focal point of the space environed by the shell called the earth. It is not the purpose of this article to enter into the detail of the laws and principles by which we know of the existence of a central star, about four thousand miles from the inner circumference of the shell; this must be gained by a study of the Koreshan literature.

There is an exact correspondence between the astral nucleus of the physical cosmogony and the astral nucleus of the human race, which is the correspondence of the physical cosmogony. In the settlement of the question of the existence and location of the astral nucleus of the physical world, we have settled upon the fact of the existence of an anthropostic correspondential Star—the personal humanity of Deity. The geometry of the alchemico-organic cosmos shows the character of the astral nucleus, for the congeries of the activities of all the forms and functions of the cosmogonic structure are composited in this central star. All the functions and forms of the universe are inversely minimized in the central star. This star is to all the space to which it relates, what the seed of a tree is to the tree which it is capable of unfolding. Every quality of form found in the universe as a whole, is duplicated in its least form in the nucleus. This is true of the concentration of function also. We have demonstrated the existence of a central anthropostic Star. We may determine the time of His manifestation, and define his character from a knowledge of the character of the supremely central star of the physical cosmos, which is the throne of force, energy, function, and form.



There are two principal factors in the regulation of economy; the first is production, the second, distribution. Money is not required for either of these purposes. What, then, you will ask, will be the incentive to exertion? We answer, primarily, the love of the brotherhood. Every industry will be conducted on the

basis of its love, the end of that love being the use of the industry to the neighbor. Labor for self is the most sordid, abnormal impulse imaginable. This is well enough in theory, you say, but practically impossible. Is the purpose of God aborted and the Christian idea a fabulous myth? or will the Lord's prayer meet its answer in the fulfilment of righteousness in the earth?

Anomalous Prosperity of Americans.

A Nation of Vast Wealth, yet a Nation of Poverty for its People; Gigantic Robber System which Makes Money and Misery.

AMANDA T. POTTER.

NEVER IN THE LAND for which our forefathers staked fortune, reputation, and life, has the goddess Fortune been so presumably bounteous in her bestowings. The seed will be returned in many-fold multiplication to the granaries whence it was distributed, and never before in our history has the per capita of money attained the footing of \$26.50 in actual circulation among the people of this broad country through! One instinctively listens for the sharp little collision of coin in the fingered pocket of the host, or the rustle of crisp notes under the comforting touchy consciousness of possession by the multitude. Surely the dilapidated residence of the cobbler will soon present a less gallingly distinctive appearance; the wife and children of the hod carrier will bud into respectability of attire. The means for these and kindred transformations will abide; for the tintinnabulation of the coin transferred from the pocket of Smith to that of Jones, has its chink, clink, tinkle immediately replaced by a transference from Brown. Oh, the chain is as endless and merry as the roundelays of childhood!

He who should know, because of his hand supreme upon the helm of state, declares that in all our history never have we had so much to do as we have now; never have we had so much business—domestic and foreign; never so much of the good things of natural growth and of mechanical production; never have we sold so much as we sell this year. Our productive capacity has become so great as to require a foreign market for our surplus, and consequently we of the Occident turn to the open door of the Orient for an outlet for our products and labor; we must expand our market. And here comes a flow of counsel upon the theme of prudence in our prosperity. We are to be wise; we are to save while we can, thus shall we be strong in the storms that will come now and then. Whatever comes, continues our magnanimous adviser, let us be fortified by the practice of economy while we are so well employed.

Some days ago, we stood for a brief time where the huge steel plant of South Chicago fouls God's pure heavens, and prejudices one's lungs with the evidences of the fiery environment in which is earned bread by the sweat of the face. An unconscious touch here and there left one to wonder at one's soiled hands. Smudge was upon all the surroundings; but most particularly and painfully was it, or the smut of kindred callings, upon the crowds of workers who filed into the streets and cars. The enclosed acres devoted to the enormous machine and repair shop, the ice house, huge grain elevator, and roundhouse of the Baltimore and Ohio R. R., also teemed and swarmed with busy life. Ad-

dressing an intelligent-faced Scandinavian woman we remarked: "You are a busy people here; you must be growing rich." "Growing rich!" she ejaculated; "with a family to take care of, a man does not grow rich on a dollar and a half a day. When the rent and the water tax are paid, and the coal and groceries brought in, there is little enough left for clothes; and then sometimes we must pay a doctor's bill."

The remuneration mentioned, though not the highest rate, is a pretty fair average for the unskilled masses. Meats make a rapid advance, and many other food-stuffs sympathize more or less, but the wage remains unchanged. Meanwhile, the needs of domestic life, in the case of young families, are constantly increasing, with but one avenue of relief—that of forcing childhood into the arena of strife for existence. And this is but a faint hint of the desolation accompanying the practical application of our present industrial system; it is just a little concerning a limited center of operation. It does not involve the reeking dens of extensive areas, where a still more despairing humanity—young and old—must find final relief in death.

Yet, in the face of this milder stage, how heartless seems the mockery of the words which advise economy! Envied by this condition, would President McKinley speak of economy? Would he believe himself in position to prepare for a storm? Would he not consider himself already enveloped in a blackness capable of little deepening? In such straits, what were his chances to beat away death from the bedside of his beloved wife? Yet he, though the exponent of the people's executive power, holds no monopoly of affection or fidelity. Many an humble laborer, with agony as keen as the President can entertain, sees his poverty consign his loved one to the jaws of death; for Mrs. McKinley does not constitute the sum of suffering womanhood whose life would lengthen under the ability to meet the needs of that life.

The United States is a robber's den. Beneath the folds of "Old Glory," the protector of systematized and unblushing robbery, millions are withering their lives in the creation of a boasted exuberant prosperity too narrow to cover its creators. If the flag of the United States fulfilled its vauntings, a single case from existing millions would become theme of indignant inquiry and speedy redress. Let him who needs the lesson, visit the home of the labor which lies at the base of the wealth which spoils the many to make the few. He will find that the adjuration of our executive Nestor, entering the abode of toil before uttered, has performed a mission consonantly in advance of its author's conception—it has held together the soul and body of the toiler!

Reading the Signs of the Times.

What Human Events Portend and the Physical Heavens Declare; Division of Time into Dispensations; Remarkable Symbolism of the Bible and Its Scientific Interpretation.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

JESUS THE MESSIAH was the great sign of the times, whose star had been seen in the East, heralding his coming; and yet the people of his time, whom Jesus rebuked for not watching, had not seen—recognized it. The place to look for the signs of great events and great personages is the physical heavens. "And God said, let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and for years." When the Pharisees importuned Jesus for a sign from heaven, he said to them that to an evil and adulterous generation which sought for a sign, no sign should be given save that of the prophet Jonas. "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."

It is the human earth of which the Bible generally treats. This tarrying of Jesus for three days and three nights was only typified by his burial in the tomb of Joseph. The real tarrying was the one in "Sodom and Egypt, where also our Lord was crucified"—the sinful humanity into which the Holy Ghost, the divine Seed, went after Jesus' translation, where God "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "Not seeds as of many, but thy seed, which is Christ."

As Jesus explained seed, all seed, even God's holy Seed, had to fall into its ground and die in order to its reproduction. In order to die, this holy Seed had to become unholy—was "made to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Jesus said, "I bear witness of myself; my Father beareth witness of me." These two witnesses were slain and their dead bodies lay "in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet. * * * And they ascended up to heaven in a cloud." This death of the two witnesses—the Lord, in the street of the great city—the fallen Babylon, was the death of the divine Seed preparatory to its reproduction—regeneration, which Jesus, the Seed and the Sower, said would be in the harvest—the resurrection of the dead, which would be in the end of the Christian age, falsely rendered the end of the world.

If the Seed of God—Christ, was sown in human hearts in the beginning of a dispensation, and the harvest of that seed came in the end of the same, then the period of gestation or generation of that seed is an age. This is the generation of which Jesus spake, when he said of things still future in their fulfilment: "This generation shall not pass, till all these things be fulfilled."

"The evil and adulterous generation" which Jesus declared to then exist and to look for signs, still exists, is more than ever anxious to see signs from heaven, and probably never was so adulterous as now. Nothing that can be adulterated long escapes. Every form of truth and good has been corrupted, until there are but few people who know the difference between the genuine and the counterfeit—between the truth and a respectable lie. And the mass of men have come to believe that one is about as good as the other—provided one actually believes it.

Jesus did not so believe and teach. When He was to eat the last passover with his Disciples, "He sendeth two of his disciples, and saith unto them, go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him." Generally, the facts of the Bible are literal facts; but they are at the same time symbolical of other facts which are yet in the future. Jesus had said to the evil and adulterous generation, that they should have no sign save that of Jonas the prophet. He told his own Disciples, in the language of symbolism, what would be the sign in the physical heavens when he came again according to his promise, in the end of the Christian age. In the symbolic language of the Bible, city means doctrine, the New Jerusalem—the holy city which John saw come down from heaven, adorned as a bride for her husband; it was the new doctrine of the new age—to be ushered in by the resurrection of the dead—the ripened harvest of the Seed which Jesus sowed in the beginning of the Christian age.

In symbolic meaning, Jesus bade two of his Disciples go down to the beginning of the next age, when the truth which had become so adulterated that men no longer recognized it, or gave it any heed, would again return, as it always does, in a man, of whose presence in earth the sign in the physical heavens, the sign Aquarius, the man bearing a pitcher of water, would be the sign for the new dispensation.

Water, being transparent, symbolizes truth. The sign of the new age upon which we are entering will be—in the physical heaven—a man (Aquarius, the water-carrier) with a pitcher of water, which he is pouring out to the nations, symbolizing the truth which a man living in the earth in the beginning of the age is now pouring out to men. This truth will bring in new heavens and a new earth, wherein dwelleth righteousness, which means a new church and a new state. Jesus was the man who, nineteen hundred years ago, brought in the Piscatorial or Fish age, as it was called. He chose fisherman for his Disciples, and said he would make them fishers of men. The sign for the age was Pisces—fishes, as the almanac indicated down to 1839. The signs are not now given because the constellations lap, as do the

ages. When we get beyond the period of the lap, the sign for the dispensation to come will be Aquarius—the man with a pitcher of water.

There was a good reason why the closing age was called the fish age. Jesus was the ripened fruit of the Tree of Lives spoken of in Revelation. Only ripe fruit can propagate its kind, from itself. This ripened fruit was *virginal*, having—like the Adamic race—the two sex principles in one form. Its propagation, like that of choice grafted fruit, is not the ordinary seedling process, but depends upon the insertion of a germ of the higher, perfect life into the circulation of a seedling of the lower quality. Jesus said: “If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him.” In pursuance of this promise, after His translation, which was his being borne across, as the word signifies, from the form of matter to that of spirit—the Holy Ghost, which was the divine Seed, this Spirit—the Comforter which he said he would send them, entered them, being both the Father and the Son, and made its abode with them, forming conjunction with their spirits. Peter calls this a begetting-again by the Spirit for a birth of the body, which Paul was anxiously awaiting, when “this corruptible shall put on incorruption, and this mortal shall put on immortality.”

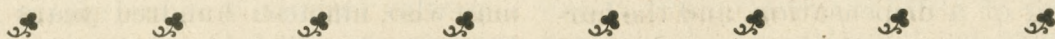
Because of its fecundity the fish is the symbol of proliferation, hence the dispensation in which this higher (divine) Seed would be generated, or regenerated from the seed generated during the Jewish age, was fitly called the fish age. The Disciples of the divine Man, God manifest in the flesh, “fulness of the Godhead bodily,” whom Paul preached to the heathen Athenians as the God who made heaven and earth and all that in them is, appropriately taking the first letters of the Greek appellations given to him, which spelled the Greek word for fish, called themselves fishes. Corresponding to and confirming all this, was the fact that during the whole dispensation the sign in the physical heavens has been Pisces—fishes, and the time of the age has been measured by the precessional movement through the sign Pisces. If the sign Pisces in the physical heavens has, for the dispensation now ending, proclaimed the advent of the divine Man who, in the beginning of the age, established the human institutions of the age, now that they have become wholly corrupt, as He warned the world that they would, now that the age-long sign of the Christian age is disappearing, it seems to us it behooves the wise watcher for the signs of the times to consider carefully what is to follow.

The sign that Jesus really gave of the time of his coming again, is already becoming the sign in the physical heavens, and signifies that the divine Man—com-

missioned of God to establish the new institutions of the new age of Aquarius, is already in earth, as Jesus promised that he would be. At the beginning of the fish age Jesus was born. At the beginning of the Aquarian age, which was 1839, the man bearing a pitcher of water, was born. The Jewish age did not fully end till after the destruction of Jerusalem. It was subsequent to that that the power of Christ in the outside world began to be felt, and to subdue the world. At a time corresponding to that of the destruction of Jerusalem—and preceded by like tragic events, though world-wide in their scope—will come the full end of the Christian age, the passing away of the old heavens and old earth with a great noise, and the coming of new heavens and a new earth—a new church and a new state, wherein dwelleth righteousness—little of which yet remains in the earth.

When the divine Man of the ages came before, he was born holy that he might be the divine Seed. When He went away, he went into the sinful humanity as the divine Seed, and became sin that he might die in it in order to reproduction. When He comes again he will come out of the humanity, but, like other men, will be born in sin and shapen in iniquity, so that he will have to “overcome” in order that God may write his “new Name” upon him. In the beginning of every age He has two comings; the first, by reincarnation, as a man who comes “as a thief in the night,” not known to the men who meet him, like Jesus; but after he has disappeared they find that the things in which they trusted are somehow gone, and the conditions of their supposed prosperity are no more. His second coming in the beginning of the Christian age was in the form of Holy Ghost, the Comforter, whom people vainly imagine they have now, but the spirit they have now works in just the opposite manner from that Spirit, making millionaires instead of communists. That Spirit, being seed, had to die as Jesus explained.

In this age His second coming will be in the “clouds of heaven,” not in the clouds of earth. In the Bible the wicked are said to be clouds without water. The righteous, then, would be clouds with water. Water symbolizes true science—the truth. The “clouds of heaven,” then, will be the Sons of God, whom John saw on Mount Zion, the 144,000—the product of the Seed which Jesus was and which he sowed in the beginning of the Christian age. These will constitute the resurrection of the dead—the kingdom of God in earth, for the coming of which Jesus taught us to pray. They will constitute the government of the new, the Aquarian age, whose sign is already taking its place in the physical heavens. The wise man will be looking for it and will understand what it means.



The destruction of the lust of money, or the accumulation of wealth, is the point upon which all forces of attack must be concentrated.

Before the true Brotherhood can be manifest and the divine kingdom set up, there must be a universal preparation of heart.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE RESEARCHES of geology discover the remains of mysterious forms of organic life. The bones of a dinosaur were recently unearthed in Colorado. These massive skeletons present many scientific problems, solved by the application of the laws of involution and evolution. Certain types of animal existence, corresponding to the qualities predominant in one age, become extinct. They suddenly reappear in a succeeding age, being generated from the crossing of common existing types, because their life has been involved or infolded in the animal life of the past. The new animal is a miracle, a marvel. It seems to have no parentage, for there is nothing like it in the earth, yet it is the product of an implantation derived from the species that became extinct. The spirit of the lost genus was absorbed by the animal kingdom, to come again in the order of cyclic development. The understanding of this principle settles the whole question of the "missing link" which has baffled inquiry so long. Thus Koreshan Science by the enunciation of simple axioms, demonstrates cosmic harmony. This is but the application in a lower domain of the law of the generation of Jesus Christ. The same law which bridges the gulf between the various kingdoms—animal, human, and divine, also bridges the gulf between the different genera, and accounts for the origin of species. Natural selection and environment are not adequate to explain the radical divergence of animal types, without the intervention of the law of the conservation and heaping up of energy operative in involution. All the researches of anthropology have been taxed to the utmost in searching for pre historic man. As a result of long investigation, paleontologists, geologists, and anthropologists concur in pointing to the cave dweller. They show him with his brute instincts, his rude weapons, and his coverings of skin, among the glaciers with the cave bear and the mammoth for his companions. They say that he knew no god, no laws of societal grouping; whether he had a language is problematical. The picture is unattractive and it stands in striking contrast with that which Koreshan Science has drawn from the same subject. It goes back to the golden age for pre-historic man and depicts him in the nobility of the Sons of God, the crown and glory of creation. He is there surrounded by a civilization which mocks the splendor of the Cæsars; order reigns in earth and art has reached a development exceeding what is known or thought today.

Some valuable diagrams and statistics appear in the July *Cosmopolitan*, relative to the increase of population among the various nations. The writer, Mr. J. Holt Schooling, estimates that according to the rate of growth during the nineteenth century, which he says has been that of one person per hundred a year, it will be necessary, three centuries and a half hence, to hang out a sign that the world is full. In the year 2250, there will be at that ratio, one thousand persons to every square mile of land in the earth. It is pertinent in this connection to forecast the future and consider the laws which govern proliferation. The science of being declares that an equilibrium must be maintained between the natural and the spiritual worlds through the agency of the great law of re-embodiment. The principle of chastity is the restraining factor which will act to prevent the continuance of the present rate of increase in population. It is by means of this principle that reciprocal action between center and circumference is sustained. The greater number of persons there are in the natural world, the harder the conditions of life. At the close of the iron age,

while the sign is in the constellation Pisces, the maximum is reached. The doctrine of chastity, which has thus far been confined to isolated communities, is now proclaimed to the whole world, preparatory to the consummation of human destiny and the climax of Deific replenishment. All will hear this doctrine, but only those who are ready to culminate from the stages of human progression into arch natural life will accept and apply it in the highest degree. The application of this principle is destined to initiate the Golden Age, during which it is supremely manifest in the neuter genus, exalted above the possibility of impurity, and in many lower orders and degrees. The restraints of chastity on the lower plane lead to the joys of divine conjunction. God takes the initiative in every sacrifice. Supreme love brings Him to sacrifice the delights of innocence in the marriage of love and wisdom, in order to plant himself as the seed of chastity in the race. He only asks humanity to follow him in the sacrifice of the marital state on the lower plane, for a brief period in order that it may enter into biunity, the perfect wedlock of the heavenly state.

The enormous growth of American capital testifies not only to the shrewdness and enterprise of our merchants, but it shows where the inverted principle of accumulation is located. If the money power is centralized here in the United States, this in turn indicates the point where the opposite pole, the wealth of divine truth, must be located. The effect of the anti clerical movement in Europe will be to transfer the center of religious agitation to America. The moment that the French anti association's bill, directed against Catholic orders, was passed, the tide of ecclesiastical monasticism began to set toward this country. The bill forbids the existence of any association whose head or superior officer resides abroad. The present feeling against the church in Spain, Portugal, Italy, Austria, and several other countries, which has been christened the "*Los von Rom*" or away from Rome movement, is so strong as to be practically revolutionary. The cordial relations between the Pope and the Administration at Washington, and his conciliatory policy toward American workmen tend to draw hither Catholic subjects of persecution. The death struggle of the Papacy, the war between labor and capital, and the battle between science and error will take place in the chosen land set apart for the accomplishment of the greatest events of human and divine history. The future of America is assured. It will be more glorious than any forecast which has yet been made outside of sacred prophecies.

From time to time distinguished foreigners have visited America and have published their impressions of the country. Most of these reports have been superficial or inspired by national bias. Too often these visitors come but to verify preconceived opinions. Mr. Frederick Harrison, however, has apprehended the wonderful assimilating power of the United States. His comments upon the rapidity with which the native population absorbs and incorporates foreign elements are just. It is time that in spite of the constant influx from every quarter of the earth, in the second or third generation "all exotic differences are merged." There is a reason for this ingathering which neither Mr. Harrison nor the world at large has apprehended. America is destined to be the center of a degree of progress and civilization defined by the "coming of the Lord," and it is written that unto Him shall be gathered all nations. This prophecy is to be fulfilled in various degrees, and the drift of immigration toward our shores is one of the signs of its

speedy accomplishment. "America for Americans" may be our watchword, but the Anglo-Saxon people is the product of a process of race infiltration which began with the dispersion of the twelve tribes and has been going on through the ages. All the nations of the earth are food for the American race, and that in turn is food for the Gods. One of the functions of the United States is that of assimilation.

Why does Koreshan literature adopt a Latinized vocabulary? Why do Latin and Greek derivatives preponderate over Anglo-Saxon in the writings of the Founder of Koreshanity? Obviously for the reason that most scientific inventors resort to the classics for their nomenclature—because these languages furnish greater exactitude and concision of statement. The spirit of the Latin race has passed over to the Anglo-Saxon people and become our letter. The essence of that spirit is *multum in parvo*. By the use of verb-formations such as the term *responsibility*, we incorporate the vitality of the past, the verb being the living principle of speech. The letter killeth. The application of Koreshan doctrine means the destruction of the lower tendencies in man's nature, through the appropriation of spiritual entities from the past gathered into one nucleus and transformed to immortal flesh. Hence the logical necessity for a corresponding terminology in inditing the doctrines of life.

While the Koreshan attitude is that of vigorous and determined opposition to every species of error, its sentiment toward humanity has no savor of contempt. The multiplication of sects, creeds, false prophets, and delusions is an index to the mental distress of the race, and distress inspires divine compassion. Jesus saw the multitudes that they were scattered abroad as sheep having no shepherd. Men need a leader when every bond of unity is broken; when dissent has invaded the church, and disruption threatens the state. This leader must bring essential evidence of his commission in the shape of a definitely structured system of science applicable to every domain of life, the whole complexity resting upon a simple premise, mathematically and mechanically demonstrated. Koreshanity offers such a system and points to such a leader.

The recurrence of the national anniversary is marked this year by the inauguration of civil government in the Philippines. The United States has extended its jurisdiction over another people of a different race, and it is bound by every law of national honor to fulfil in righteousness the obligations which it has assumed. The Filipinos are our dependents, and it rests

with us whether they become intelligent and prosperous or the victims of political oppression. Is there moral stamina enough in the present Administration to be true to its engagements? Will it resist the temptations to which England succumbed in dealing with her territorial dependencies?

One of the most notable items in the celebration of Independence day was the arrival of J. Pierpont Morgan and a brace of millionaires on the steamer *Deutschland*. Wealth is power as society is organized. The millionaire has made himself independent of his fellows by robbing the laboring people of their birthright. It was eminently fitting that the only representatives of what now constitutes American independence should come back to their native land July 4. The time is near when a new national holiday will be instituted, and America will celebrate the interdependence of all men, instead of a farcical display of liberty and justice.

A writer in the current issue of the *Arena*, mentions an establishment in one of the Eastern States where, a few years ago, women were paid thirty-six cents a dozen for making shirts, and it was one of the rules that the day's labor should open and close with prayer. This is a good illustration of the extent to which the doctrine of faith without works has deceived even the elect. The whole church has embraced it so thoroughly that it does not see the incongruity of words without works.

Inquiry in the realm of causation brings proof of the Koreshan axiom: Whatever is, is necessary. This must be carefully distinguished from the fatalistic notion that whatever is, is right. Various forms of erroneous belief must exist, not because they embody fragments of truth, but in consequence of the law of polar opposites.

An influx from the hells if faced and conquered is succeeded by the heavenly vision. After his temptation in the wilderness, there appeared angels ministering unto the Son of man.

Shallow minds distort the image of greatness until it becomes as grotesque as the human countenance reflected from a concave lens of metal.

Glacial epochs correspond to the crystallization of truth into mathematical shapes or doctrines.

Forced growth is always sickly.

Editorial Discussions and Miscellany.

Interdependence of Natural Kingdoms.

How does the spirit of the animal get into the human kingdom?—DR. W. J. T.

When you have fully mastered the thought that there is but one *substance* in the universe; that variety embraces modifications of that one substance; that matter (atom, molecule, or mass) is a condition of substance which was once spirit, and is capable of being again converted to spirit, then you may begin to comprehend some of the channels through which animal spirit enters into and is transformed to human life. The spirit of the human or animal mind is let down into, and forms the atoms of matter which go to make up the animal body.

Human life is constantly in process of appropriating the life of the animal kingdom as food, consequently the spirit of the animal gets into the human kingdom somewhat as the spirit of the sun gets into vegetable life,—by natural attraction and assimilation.

If you can grasp the law or principle of transmutation (convertibility of energy to matter and matter to energy), you may readily understand at least this one channel of the transmission of the animal to human life. This is not all; the spirit passes over by influx. That part of the affectional nature of animal life attracted toward the human, is absorbed by the law of natural attraction to the human.

The transition of animal life to human life is accompanied also by modification of quality, for animal quality is transited to human quality.

Human life may become of so low a grade as to have a greater attraction toward the animal than the human, as in the recorded case of the man in the country of the Gadarenes. The evil spirits in the man besought the Lord that he send them not away into the deep, but that they be permitted to enter a herd of swine. He drove them out of the man and they entered the swine. This is a case where the opposite law was operative.

Human spirit is as continuously flowing into animal life, as animal spirit is continuously flowing into human life.—KORESH.

Relation of Thought and Thinker.

What is the relation of a thought to the thinker, and the distinction between them? I understand you to teach that a thought is a living entity, and that every mind is an aggregation of thoughts.—G. F. H., Marshall, Texas.

The relation between an entity in the subjective world and the brain which it inhabits is a reciprocal one, whose specific character depends upon the degree of development represented by both. It corresponds to that which each cell of the body bears to the whole organism, varying according to its location in any part, and the function of that part; it also corresponds to the relationship between each person,—man or woman, in the divided state of ordinary humanity—and the whole mass of human life. This is a cellular universe, and the law of analogy extends to every domain. The laws of attraction and repulsion operate to determine the habitat of every entity, and the duration of its association with the particular brain with which it forms conjunction. It may act upon the man with strong impulsion, which he will follow or resist according to the principles just defined.—LUCIE PAGE BORDEN.

Faithfulness Unto Death.

EDITOR FLAMING SWORD:—I shall be grateful if you will give me an exposition of Rev. ii: 10.—INQUIRER.

"Be thou faithful unto death and I will give thee a crown of life." This passage is erroneously cited in support of the belief that immortality is to be reached through physical death. It refers to the death of what St. Paul calls the "old man"—that is, to the voluntary surrender of the sensual nature through the substitution of higher thoughts and aspirations. This is an essential factor in the attainment of immortal life. By patient continuance in well doing, the old man with his deeds, or the old proprium, is put off and the point of conjunctive unity with God through theocrasis is reached. When a man is entirely dead, when all the evil tendencies in his nature are eradicated, he straightway becomes alive.—LUCIE PAGE BORDEN.

* * *

Another Sign of Prosperity.

A showman in Indiana who found that his cotton advertising signs were taken by a poor woman, whose husband, working for 75 cents for ten hours a day in a factory, could not provide her children with clothing, has since been wondering with the rest of us what more untruthful device than that of prosperity the politicians have to spring on a confiding public.—*Social Democratic Herald*.

Modern Society's Shams.

The Prevailing Pretenses of Reformers and Religionists; Hypocrisy of the Would-be Wealthy.

A friend of the writer said years ago: "The worst enemies of modern progress are not the wealthy as much as the would-be wealthy." By modern progress he did not mean our present industrial system or anything of the kind, but one which should embody radical concepts of freedom and ethics for all, one which should give to every child of God a full opportunity for the development of a full manhood, one which should not keep the bulk of humanity in bondage to any set of people, however fine and polished in their personal dealings, however honest in their individual life, because what can be in God's eyes the value of individual honesty as long as we keep a dishonest industrial system in full bloom, perverting the media in which we all have to live? And the larger we make the circle of honest individual people in a given nation which refuses to extend honesty to all industrial relations, but prefers to intensify all that is wrong there, the greater the force for evil in its most fatal manifestation, in wrong enactments, in vicious, selfish legislation.

Besides the wealthy and would be wealthy, as obstacles to all healthy progress, we have a large number of people intensely attached to their little patch of wealth, or larger wages or salary or somewhat more important position than the many below. They are afraid to lose that, to be dislodged from their little higher pedestal where they can play the actors on a vaster theater, where they have a few more admirers, where they can pose as fellows of a higher grade, built up with better clay and so with more chances to be prominent in the life beyond, as they have been in the life below. Spiritual greed on top of material greed! That is perhaps one of the dreadfully low moral ideals that yet pervade humanity today, inherited from heathen religions and which actually make modern Christianity an out and out heathenish Christianity, the antithesis of that of Christ, essentially distinct from it in all moral and ethical aspects anyhow, the most important of any religion that may claim to evolve joy and manhood.

As a matter of actual fact the bottom principles of our philosophy of life, backed by our choice people, those who have from time immemorial converted nations into dens of iniquity, have always claimed that the perpetuation of evil, and hence that of social and individual deformities, is to be the order of the day for a long, long period of human growth. That was already the doctrine of the ruling classes in India when Jesus, the grand reformer, told them, "Either make the tree good and his fruit good, or make the tree corrupt and his fruit corrupt." Jesus did not accept the diabolic conception of our fine teachers about any

social organization partially good and partially bad deserving some respect from sensible, honest men. Such a corrupt social tree as that of today deserves nothing but contempt. It must necessarily be still more corrupt than that of 19 centuries ago repudiated by Jesus because evil is bound to grow as long as it is allowed to live, since the law of life, for good or evil, is a law of growth. The sins of our old age are more contemptible than those of youth because of our greater experience, knowledge, and opportunities to suppress evil. The same applies to every old organized society and hence to the organized greed we may see fit to develop, promote, stand by or refuse to attack, to hate, to detest. And we love evil if we don't hate it and fail to do our best to kill it in any form it may appear.

One of the factors that make our civilization stand self condemned is the existence of classes and masses, as distinct as ever, if not more so; also that eternal exclamation of how to save the masses, how to convert them, how to rescue them from their own bad habits, and, as the churches, with all their wealth and power, acknowledge their incapacity in that direction, we have to have pauper churches, called missions, and there again we hear of prayers to God to save and convert the masses! Well, if the rich churches had at least converted the classes, the masses would have long ago been converted too. Instead of that we find that the classes, with their love for class legislation, are the greatest obstacle to the establishment of equity in industrial life and insist upon the worst laws through which most wealth may be rapidly shifted from those who produce it to those who don't.

All modern ideals rest on the principle of how to get \$5, \$10, \$50, \$100, from the general fund of wealth for every dollar we may contribute to that fund. And how often some contribute nothing while getting in five or ten years the wealth that the best worker could not produce and save in 10,000 years of steady work under the best conditions! And this is considered as correct by most of our religious and civil teachers, with the classes back of them, they all hating the economic concept of "equal rights to all," which is simply the golden rule applied to social life, just where its absence is most fatal.—JOSE GROES, in *The Toiler*.

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

Hours and Wages.

A Hartford Daily Discusses the Difficulties of the Industrial World.

In the great labor strike for a shorter workday, a Hartford manufacturer and official who shut out all his employes on the opening day of the struggle, gave his case plainly away in an interview regarding the situation, when acknowledging that shorter hours were bound to come and there should be no objection to them, and then the wages would have to be advanced provided they remained at the same rate per hour as at present, because the men couldn't live on less than they are now receiving. Here are the words as found in the report of the interview:

"But after the nine-hour day the same pay would naturally follow in course of time, as the men would have to have about the same money to live on as when working ten hours."

Exactly. This is the logic of the situation. And, being so, isn't it somewhat inconsistent to object to the demand for "ten hours' pay for nine hours' work," as the thought is phrased? If the men will have to have about the same money to live on while working only nine hours a day as they did when working ten, where is the logic in denying them that amount, as they must live in order to be able to work?

How much simpler the matter would appear if the question were only divided! First, let the hours of labor be settled. Is or is not nine hours for a day's work sufficient? It is generally so conceded, and we are told by those who have made a study of the subject, that even four hours' labor, if all would work who can, are sufficient to give to the world all the necessities and luxuries of life. Now, that part of the problem settled, the next question is simply as to the reward in dollars and cents that that day's labor is entitled to. And without at all going into the depths of the question, it ought to be self-evident that he who performs the day's labor is at least entitled to a decent and comfortable living, and his share of the dollars and cents involved ought to be sufficient to guarantee him as much.

So when we speak of ten hours' pay for nine hours' work, we only befuddle the question. There is no such incongruity in the demand, for there is no such thing in existence as an absolute "ten hours' pay." The ten hours' pay of one man may be one thing, the ten hours' pay of another vastly different. And with the same man it may be one amount today and another tomorrow.

But the immediate question involved is the difficulty of the employers adjusting prices so as to be able to meet what they regard as increased cost of product. This may be a reality in some cases, but not in all. Even were it so, it is a matter for the

employers to see to, and not for the men to take into consideration. It is entirely out of the latter's jurisdiction. However, even within the employers' own immediate confines, can't the matter be adjusted to some extent? Won't the salaries of some of the officials bear a little modification? If \$2 or \$3 a day is considered sufficient recompense for the man who works with head and hands to produce the product that brings the dollars and cents to all concerned, why must the man who works with head alone be considered as deserving from 2 to 20 times as much? Or, in other words, if \$5,000, \$10,000, \$20,000, or \$30,000 a year is only sufficient for a decent and comfortable living for one man, how are the others to get along on the comparatively insignificant amount first referred to?

Surely the wage question and salary question are all wrong, from beginning to end. And the industrial system at the bottom of it must be all wrong too. It is the basic cause of nearly all the sin and suffering in the civilized world, if the word "civilized" can be properly used in this connection. It begets the pauper and the millionaire, the thief, the drunkard, and the prostitute. It has millions of people forever on the ragged edge of suspense for the morrow that the few may roll and rule in luxury if not riot in dissipation. It has the great majority of humanity ever in trouble for the want of enough, while the few are in trouble because of having too much. There can be no lasting peace and happiness in the world until something better takes its place as the basic structure of our civilization.—Hartford Examiner.

* * *

Another Edition Ready.

The Fourth Edition of the Cellular Cosmogony Completed and Ready for all Orders.

We are glad to announce that after some delay, a new edition of THE CELLULAR COSMOGONY is just off the press. The Guiding Star Publishing House is now able to fill all orders for this book, for which there is great demand. A new chapter by KORESH has been added in the form of an Addendum, illustrating some simple principles of geolinear and distal foreshortening, which greatly enhances the value of the work.

This new edition affords all our friends and propagandists opportunity for renewed efforts in the work of getting Koresan Universology before the people. Thousands of COSMOGONIES are already distributed throughout America and Europe—and yet it is only the beginning of the great conflict and contest of systems. Let further and numerous orders give the great work another impetus in the direction of ultimate success and triumph.—EDITOR FLAMING SWORD.

The Stars and Stripes.

A Short History of the Origin and Development of the American Flag.

Of course, every patriotic American flings the banner to the breeze on the Fourth of July and proceeds to make a great deal of noise about it. It seems to him the most beautiful banner, the most appropriate emblem in the world. In this place it is appropriate to recall the events that led up to the adoption of this flag. We take the following from the *St. Louis Republic*:

The first flag was not of the present design. After the battle of Bunker Hill, in the months when Washington was trying to gain recruits to an army that suffered for "the want of wood, barracks, and blankets," the necessity for a distinctive banner became apparent. Yet the courage required to fling the furls of a new flag to the breeze over the rude entrenchments that hemmed in Boston, was of a superior sort. The army was at that time one of little more than protest. The St. George banner was beloved by all of the soldiers, though the deeds in its name were hated. So, when, January 1, 1776, the banner of the American colonies was placed above the troops, it was not yet spangled with stars, but showed thirteen stripes, alternate red and white, in the field, and the united red and white crosses of St. George and St. Andrews on a blue ground in the corner.

It was not until June 14, 1777, that the flag of the United States was formally adopted by Congress. Conditions had changed, and the allegiance to the mother country was thrown off. By the resolution of Congress, the law decreed "that the flag of the thirteen United States be thirteen stripes, alternately red and white; that the union be thirteen stars, white, in a blue field, representing a new constellation."

An auspicious event marked the first unfurling of the new flag. Washington had been hovering on the flanks of Lord Howe's army in New Jersey. Though Howe's army was twice that of the colonies, there was much discontent because Washington did not see fit to brave a pitched battle. Samuel Adams declared that he could not see the benefits from a "Fabian war in America." To all these complaints, Washington only replied that he had one fixed purpose in view, and that he would try to accomplish that purpose according to his judgment.

Events justified him. May 28 he moved from Morristown to Middlebrook with his 7,500 men, only nine miles from Howe. Nearly a month was taken up with skirmishes which harassed the British so that on June 30 Howe evacuated New Jersey, "never again to step on its soil," as the historian says.

Proper enough occasion for rejoicing. Congress led in the celebration in Philadelphia. Bells were rung and the boats

put on gala decorations. For the first time the new flag was unfurled amid the acclamations of the happy people. The "new constellation" had a glorious christening. From that time on, the old St. George and St. Andrew banner was discarded, and the flag remained as at present, with only the addition of stars that added luster to the Union.—*Word and Works*.

* * *

The Earth a Hollow Shell.

Current Newspaper Comment Regarding the Progress of the Koreshan Cosmogony.

Many of our readers will remember Dr. Teed, whose colony of Koreshans still exists in Lee county, and will be interested to know that his peculiar theories on astronomy are engaging the attention of the scientific world. We give herewith the following editorial from the *Times-Sun*, a Denver daily, of last week.

"Considerable space is given in the *Literary Digest* to an illustrated discussion of the theory of Dr. Cyrus R. Teed, of Chicago, that the earth is laid out on the inside of a hollow shell, which contains the solar system in all its detail. Dr. Teed's theory is a philosophical piece of occultism [Not true; Koreshanity is a system of Science, and contains no occultism or mysticism—ED. SWORD] if a term may be coined, and bears much resemblance to the ancient Hebrew conception of the world. The revival of this old theory has created great interest in scientific circles, and has advanced from its once faddette stage to a basis of much reason, although scientists are not yet prepared to admit that there is anything either new or reasonable in it, even as propounded by Dr. Teed. The revived theory is based on an occult interpretation of the Bible. Its chief points are that the whole universe is a stationary hollow cell only 8,000 miles in diameter, the map being laid out on the inside instead of on the outside of the shell, so that the people of New York, for instance, might look across to the people in Europe but for the intervening mass of clouds, sun, moon, planets, and stars which form the inner nucleus of the shell, less than 4,000 miles away. All life is cellular, according to this theory, beginning with the protozoa and ending with the universal cell, which latter theory possesses great value in the minds of some thinkers."

However the earth may be constructed, its revolutions, if it revolves, or its stationary condition, if it remains stationary, are not dependent, fortunately, upon the correctness of theories. It's a natural condition, and so long as the shell doesn't crush itself with its weight, we may all be reasonably happy in the general thought that beefsteak is not a luxury as yet.—Remarks and quotation clipped from *The Champion*, Arcadia, Fla.

Reading the Flaming Sword.

A Western Editor Studies Koreshanity and Battles with the Koreshan Vocabulary.

The editor of *Harmony* has been reading THE FLAMING SWORD, and from it has learned that there is such a thing as involution—the co-ordinate of evolution; but he does not yet comprehend the fact that the highest involution occurs in humanity—that such an involution is the world of man involved in the natural. The involved product of humanity is the seed or Messiah, the personality of Deity.—THE FLAMING SWORD.

Yes; we have been reading THE FLAMING SWORD for several months, and do not hesitate to pronounce its pre-eminence as a literary production over all publications of that character; and as a promulgator of new ideas, culminating in a philosophy called Koreshanity, it caps the climax. We admit that we are not always able to understand Koreshanity and its "highfalutin" terminology, but are pegging away at its theories the best we know how, and find many good points suitable for digestion, and some not so good or well founded; but we are all liable to make mistakes—none infallible. But how will our readers be able to know whether we make a mistake or not? Guess at it, eh?

However, we will not admit having learned the doctrine of involution from THE FLAMING SWORD, for that is 'no new theory. It is as old as the pyramids which stand as witnesses to all coming generations, that involution and evolution are the true processes of creation, and that the pyramid builders understood and practiced the highest type of occultism ever obtained by man. KORESH, please give us something a little more comeatable. Humanity today is composed of plain, common, every-day, nineteenth-century people. The most progressive ones we advise to subscribe for THE FLAMING SWORD, and commence cracking nuts. It is issued once a week, at \$1.00 a year. Address 313-17 Englewood Avenue, Chicago, Ill.—*Harmony*, Ponca City, Okl.

* * *

Tyranny of the Doctors.

Editor of Religious Journal Sees Fraud and Misrepresentation in the Medical Profession.

The so called divine healer, John Alexander Dowie, is proving himself to be more than a match for the Chicago newspapers, judges, juries, and doctors, all of whom have been waging a relentless war upon the presumptuous modern "Elijah." The doctors seem to be in the lead in the persecution, and the others are their willing tools; and all of them ought to know that of all the people in the land to persecute faith-healers, the doctors should come in last. So much power has been placed in the hands of the doctors, and in some quarters they have become so presumptive and tyrannical, that there is springing up all over the country a sort of secret resent-

ment against the medical profession. To some extent this may be unjust, but the mistakes our doctors themselves have made have brought this sentiment about.

It is too generally conceded that the practice of medicine is mainly, or largely a matter of guess-work, for the doctors to ask that the people shall always appeal to them in times of affliction. We could very easily and readily grant that Mr. Dowie is a colossal fraud, which we do, and yet that does not prevent us from saying there are also colossal frauds in the practice of medicine. There is no infallibility in either case, and for that reason there should be no extravagant assumption in either case. No doubt medicine has been beneficial in saving life in many cases, but it has hastened death in many more. So also the faith-healer has relieved disease through his manipulations, and others have died under his hand, for whom medicine might have brought relief. We do not believe in Dowie, nor do we believe in all the doctors claim for themselves. Use common sense about health, is our rule.—*Baptist Flag*.

Castor Oil in the Social Glass.

Mr. Perry was an old Southern gentleman, exceedingly polite. He would go out of his way at any time to avoid offending a neighbor or a friend. One day, a neighbor met him on the street with "Hallo, Mr. Perry; I was just going in to get a drink. Come in, and take something."

"Thank you, Mr.—, I don't care for anything," was the answer.

"But come in and take something, just for sociability's sake."

"Now I want to be sociable; but I can't drink with you."

"All right if you don't want to be sociable, I'll go without drinking," growled the friend, and he silently walked along in the direction in which Mr. Perry was traveling.

Presently, the pair drew near a drug store, when Mr. Perry broke out with, "Mr.—, I'm not feeling at all well today, and I think I'll go in this drug store and get some castor-oil. Won't you join me?"

"What? a dose of castor-oil?"

"Yes."

"Naw; I hate the stuff," saying which a chill went over the man as visible in its effects to Mr. Perry as if the ague had seized him on the street.

"But I want you to take a glass of oil with me just to be sociable, you know."

The friend still refused, when Mr. Perry said:

"Your sociable whiskey is just as distasteful to me as my sociable oil is to you. Don't you think I've as much reason to be offended with you as you have with me?"

The pair heartily shook hands, the dialogue was circulated in Covington, and Mr. Perry was never invited to drink again.—*Courier-Journal*.

The World's News.

July 3.—Lightning strikes trolley car on Chicago and Milwaukee line; collision results in which thirteen persons are injured.—244 deaths and 300 prostrations from heat reported in New York City.—Niagara Bank at Buffalo closed.—Crops withering from heat and drought in Europe; many deaths from sunstroke and lightning.—Students lead mob against priests and churches in city of Mexico.—Cornell wins intercollegiate regatta.—Socialistic disturbance in chamber of representatives in Brussels.—French Catholics injured by new law against religious orders will come to United States.—July 4.—183 deaths from heat in New York yesterday.—200 non-union men besieged in Smuggler mine at Telluride, Colo., by 600 union strikers; two killed and four wounded in fight; sheriff finds roads and trails blocked by armed men.—Fire raging in Mattoon, Ill.—President McKinley gives dinner to General Gomez.—Dedication of Illinois building at Buffalo Exposition.—\$30,000 in gold stolen from San Francisco mint.—Omaha judge calls bullfights less brutal than foot ball.—Socialists threaten revolution in Belgium.—Su Shin Chin, the Chinese reformer, granted entrance to country at San Francisco.—Manila holds fete for inauguration of Gov. Taft; formal transfer of military to civil authority.—July 5.—Announcement is made in house of commons that King Edward will change his title, probably to "British Emperor."—Many European nations celebrated July 4.—Panic in South Russia caused by Kharkoff Bank failure.—Porto Rican assembly passes free trade resolution.—Death of Professor Tait of Edinburgh University.—Eugene V. Debs gives oration upholding social democracy.—J. Pierpont Morgan and several millionaires arrive from Europe on Independence day.—July 6.—Comptroller of currency Dawes resigns.—19 new warships for England.—Missouri farmer kills two friends and commits suicide.—Bequest of \$8,000,000 to Metropolitan Art Museum.—Sarah Grand signs engagement to lecture in America.—Dawson, inventor of Damascus steel process, paroled by Gov. Shaw of Iowa, in order that discovery may not be lost.—Lad of 13 shoots playmate of 12 and then hangs himself.—Death of Professor John Fiske of Harvard University.—Mrs. Carrie Nation arrested in St. Louis.—About 2,000 injuries from patriotic celebration reported.—July 7.—England prepares to send 30,000 troops to Africa.—Pope deplores opposition to religious orders.—Great severity in Lord Kitchener's army; many soldiers shot for surrender.—1,000 Filipinos taken at Albay by Colonel Wint.—Successful test of French submarine torpedo boat.—President McKinley and party at Canton, Ohio.—Union men surrender Smuggler mine in Colorado.—Edison's new storage battery to be exhibited at Buffalo.—International

Christian Endeavor convention opens in Cincinnati.—Representatives of a million union workers will meet in Chicago to act on steel strike.—July 8.—George Kennan, the author and traveler, arrives at St. Petersburg.—Great Britain declines to release American prisoners captured from Boer army.—Protected interests opposed to tariff revision.—Patrick Ford, editor of *Irish World*, contests the suppression of recent issue on account of cartoon against American flag.—July 9.—Brother of Count Boni de Castellane weds Cuban heiress.—Dowie visits the Mayor.—15,000 acres of Kansas wheat destroyed by fire.—939 deaths from heat for past week.—Florida sponge industry falling off.

* * *
* * *

The Flaming Sword's Exchanges.

Saturday Evening Post.—Twenty-five years ago, when "Elbow Room" and "Out of the Hurly-Burly" were the successes of the day, Max Adeler suddenly ceased writing. For a quarter of a century he was proof against the blandishments of editors, but within a few weeks he has completed a new series of humorous stories which show him at his best. Tales of Old Turley, which will appear in early numbers of *The Saturday Evening Post*, are wonderfully droll stories of the quaint characters in an old-fashioned country town before the war. Local politics, school committee fights, church squabbles, and women's clubs lend themselves admirably to Max Adeler's humorous touch, and form the basis of some of the cleverest stories that have been written for many a day.

Review of Reviews.—Russia is a prominent subject in the *Review of Reviews* for July. Count Tolstoi in Thought and Action, is discussed at some length in interesting style by R. E. C. Long. Several portraits of the Count and his family are given. Those who are disposed to worship Tolstoi, may be surprised to read that he is a pupil not a teacher in his own country—that it is only abroad that he stands as a "revolutionary apostle of novel moral ideas." G. Frederick Wright discourses upon the Russian Problem in Manchuria. All the departments are well represented. 25 cents a copy; \$1.00 a year. 13 Astor Place, New York.

The Microscopical Journal.—Does Rabies Originate Spontaneously? is among the contributed articles in the May issue. This periodical gives a monthly review of interesting topics connected with scientific research. Charles W. Smiley, Publisher, May Building, Washington, D. C.

Notes and Queries.—Many quaint and curious items of forgotten lore appear in this little monthly, published by S. C. and L. M. Gould, Manchester, N. H. \$1.00 a year.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

Liberal Terms to Agents.

We are prepared to fill all mail orders promptly. The receipts are applied to assist in the maintenance of the Koreshan Home. Address Secretary Home Industry, 99th st and Oak ave., Chicago, Ill.

Make Money Orders Payable at Washington Heights P. O. Station.

New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship.

Single, horse-hide, 50c. Double-swing shell and canvas, several grades from 75c to \$1.25. Extra fine material and finish, 1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, 3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for 1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, ampere-meters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 313-317 Englewood Ave., Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Chiliasm.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages.....25 cts
Identification of Israel. By Dr. Andrews.....10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
315 Englewood Ave., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.

Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
40 Massachusetts Avenue, Boston, Mass.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and instructors in ASTROLOGY and PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work, 1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and

METAPHYSICAL KNOWLEDGE combined. W. J. Colville, associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

The New World

of Koreshanity is the...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct.

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederiek White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7328 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



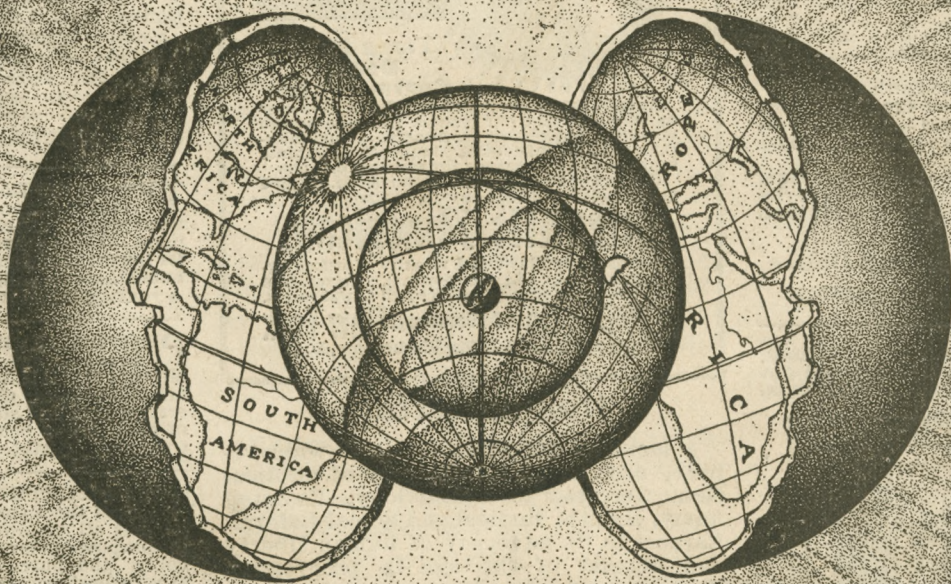
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, JULY 12, 1901. A K 61.

NUMBER 34.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY